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Subject: Patience.

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OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



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Gentlemen : Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years ; and he is the only authorized reporter of them. The sermons which you are printing, week by week, from his hand, are published by you alone, and are the only ones for which I will consent to be responsible.

HENRY WARD BEECHER.

PATIENCE.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”—HEB. X. 36.

The implication is, that many of those to whom the apostle wrote, consciously having performed their duty in the Lord, had not received any token or evidence of the fruit of the performance of duty, and were discouraged, and thought it perhaps a vain thing to attempt a religious life—reasoning in this way: “If we attempt any secular improvement we see that the work which we are performing grows under our hands. If I be a husbandman, I perceive, on sowing the seed, that there is use in it; for it springs up, and I have my harvests. If I am a vintner, I perceive, in my vines, and in the fruitage, that for which I labor. And even when I do not perceive at once the full fruit, I see the tokens of its coming, and all the steps by which it comes.”

“Now,” says the apostle, “ye that are spiritual husbandmen, as it were, have need of patience, after ye have done the will of God and nothing comes, until you receive the promise.” It is recognized that there is a long space between the doing and the fulfilling, as there often is, and that that is the point where men specially need patience, and patience for the purpose of keeping up their faith in the reality of personal religion. For the context is this:

“Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”

Patience is not one of those stupid experiences which have been sometimes in vogue. It is not the grace of indifference or of laziness. Neither is it a kind of dogged obstinacy under difficulties. It is the sequence of enterprise and of endeavor, and is an act of self-control. It is the control of one's desires, either when he longs for gratification and has it not, or when he is under the pressure of suffering. It is the power of holding one's self calmly and contentedly under deprivations or under difficulties.

It is another name, then, for self-control, and self-control under circumstances of suffering.

In the text, the teacher points to a very common experience—namely, impatience because labor does not bring forth its results immediately. Divine providence is conducting a double system in this world, or rather a single system with two developments. Constantly these two elements in it are clashing, by reason of men's misunderstandings; but they are coöperative and harmonious in the plan of God. There is a physical life in this world. We are grounded in that. We begin in that. It is the root of all our life. But out of that is to spring a still higher life; and the problem of living in this world is the development of that other and higher manhood out of that lower or physical manhood.

While this development is going on, we are the subjects of material laws. We are living in societies, under occupations, under governments; and we are obliged to carry ourselves with a wisdom which is adapted to the physical senses. Yet while we are doing this (we learn this first, and it is very apt to be the strongest impulse in us)—while we are doing this, there is, at the same time, to be carried on another development to which this is auxiliary, and for which this has been originally constituted—the unfolding of the higher spiritual life, which is so different from this lower one, that it is called a “new life” created by the spirit of God in man.

And although he that is living in the highest development of his spiritual life is living in a way which harmonizes him with all physical influences; on the other hand, a man may live so as to be in harmony with all physical laws, and yet not be developing his true spiritual life.

These two elements, which are going on together, induce a conflict and a misapprehension and a jar; and men are sacrificing their higher life for the sake of gaining this lower and physical life.

Thus we have this duality recognized all the way through—the life of the body and the life of the soul.

Now, our Father is conducting a providence which recognizes both of them, but subordinates them, keeping the lower low, and the higher supreme. He administers all the time among the infinite choices that are to be made in adapting his providence to his subjects. He is perpetually administering his government as we that are wise parents administer ours in the family. We take care of our children's bodies; of their food; of their dress; of their physical comfort. At the same time it is with reference to an ulterior manhood. And in every instance, if there is a choice in reference to truth-telling, purity, delicacy of mind and generosity of love, we teach the child to sacrifice the lower for the sake of keeping the higher. We are in our households carrying

on a duplex education, which is at its base physical and in its higher developments moral and social. And that which we are doing in the small, God is doing in the large sphere. And the human race are being developed at the bottom physically, and at the top spiritually.

We find a recognition of this matter in the 2nd Epistle to the Corinthians, by a relative valuation of the two systems :

"We look not at the things which are seen [not at the sense-life], but at the things which are not seen [at the invisible, spiritual, immortal life]: For the things which are seen are temporal; but the things which are not seen are eternal."

In other words, the apostle weighs the one world over against the other, and says the real and the most abiding is not that which is regarded by men as on the whole an imaginary and simply conceptional world. Most men, if they talk about substantial things, mean things that can be put into the scales and weighed. "It is bone, and blood, and flesh, and body, and matter, that is real," they say; "and the other things—the poetic and imaginary, the picturings, the beautiful things—well, yes, they are real in a sense." But the apostle says, "The foundations are in the invisible; and they are eternal. This is the transient state; this is that which comes and goes, and is forever in mutation. He who once reaches this sphere, as from organized matter, becomes an intelligent being. He has risen, as from the clod; but as compared with the ultimate development, he has hardly begun to rise. For there is the manhood, there is the reality, there is the Saviour, and there is the eternity, out of sight—invisible."

There is, however, one element which runs through both parts of this providence; viz., the time element. In general, the time legitimately required for the accomplishment of an end, or the production of an effect, measures the value of that effect. Or, in other words, the things that you can do very quickly are usually of the least value; and the things which legitimately require the longest time in the doing, are the things that are of the most value. The presumptions, therefore, are that things which come quick are of small worth, and that all things that require a great deal of time, a history, involve in themselves elements of a greater value.

Physical qualities and physical objects are very near at hand. A man clears up a forest, and lays down his farm, and sees, from day-to-day, what he is doing. The spot where the sun goldens the ground grows larger from day-to-day. As he hews, and the chips fly at every stroke, and the log shapes itself at every blow, and the house goes up, timber by timber, or brick by brick, he sees, every night, what has been accomplished since morning. We raise our harvests in the same way. In the Spring, after a few days, we see the sprouting grass, as it were; and then, after a little, the growth and the development.

Much that we sow early in the Spring we reap again before the Spring is gone; much in early Summer; most in Autumn. The distance between the establishment of the cause and the reaping of the effect is very short in physical things; and we can see, from hour to hour, from week to week, from month to month, or from year to year, the results of our work. The lowest sphere is the place where we can quickest realize the fruits of our labor. This is the place where the least time is required for effects to show themselves. It is here that the thing sought follows most immediately on volition. It is here that cause and effect stand most closely together. As when you touch powder to fire, there is an instantaneous explosion, so there is the greatest instantaneity between cause and effect the lower down you go toward base matter. And the higher you go above base matter, the wider is the interval between cause and effect.

Next above the physical department of life is the intellectual. This is far higher. I will not show the intermediate steps between the two. The training, for instance, of our reasoning faculties, and the product in the use of them, require a much longer period of time than the drilling of the hand or of the foot. A man can learn to use a tool far sooner than he can learn to invent a tool. A man can learn to use his body in a day or two; or in a few weeks; or in a few months; and, in complex trades, in a few years; but a man does not learn how to make use of his intellectual faculties in that length of time. And we call it the education, the drawing out, the developing of our faculties, and the teaching them comprehensive philosophy—the knowledge of how to use themselves so that they shall control the natural globe. This is a slower work. While the education of the body speeds very rapidly, the education of the mind takes long, long years. And the intellect is certainly very much higher than the muscle, or the bone. And so you see that this time-element increases in proportion to the value of the thing developed. Longer waiting there is to be between effect and cause as you rise in the scale.

If we regard the perception of the beautiful, the fine, and the harmonious, as a higher development of the intellectual, or as dependent on a yet higher class of faculties, we shall find that this test which I have employed is still true; viz., that no man can produce the beautiful (the beautiful in truth, I mean) half as fast as he can the lower elements. In other words, truth, in its higher and finer elements, is a product that requires more time for development than truth in its lower forms. The æsthetic is higher than the simply intellectual; and no man works in the sphere of the æsthetic without being obliged to work with long waiting. The space is wider between the seed-sowing and the harvest-reaping. The effects are more difficult to be produced,

and the number that can with any facility produce them is fewer, than in the foregoing departments. Indeed, in some of the highest developments of the æsthetic element, only an elect few are found who have any power of development. And the interval between what is conceived and the effect, is longer than in the intellectual realm.

But moral qualities stand higher than even the intellectual and artistic in their higher forms. Love (not that instinct which comes to all, but spiritual love, comprehensive, discriminating, fine,) joy (not that giggling joy of the senses, but the inspiration of the spirit, joy in the Holy Ghost, that high and blessed enjoyment which comes with faith and with hope)—love; joy; peace; faith; gentleness; goodness; truthfulness—how few there are that possess these! How rare is it to see men who are fully armed with them! And where they *are* possessed, how long a discipline it was that produced them! The few great men who have been so marked by the power of the higher moral qualities that they have left an impression on the world, are men who went through long periods of scourgings, persecutions, sufferings, all manner of disciplines, before they rose to any dynamic form or condition of these higher moral qualities. A man can teach himself to think; but how many men can teach themselves to be at peace. A man's will may coërcé his industry; but how many men have had the power of will to coërcé their joy? A man can make himself mighty where might means muscle, or perseverance, or temper, or aggressive force in any form; but how many men can by any volition clothe themselves with spiritual might, so that they shall be spiritually powerful among their fellow men? It is a long trial that makes strong, impetuous, rude, harsh, cruel men gentle—sweetly gentle—voluntarily gentle.

How long it takes to subdue power to humility! How long it takes to turn a man's self-esteem into a patronizing magnanimity! How long it takes to transform man's native conception, that he is born and built for his own using, into the conception that he is born and built to use himself for others, *in honor preferring others, and pleasing others to their edification!*

As you go higher, the work is more difficult. It is larger, it is finer, and the period of time between the starting and the ending is longer. The journey between a man's volition and his higher moral traits, is a very long one, ordinarily speaking.

If it is right to distinguish a state still higher on the scale than this of moral quality, and call it the *spiritual state*, as contrasted with the moral and ethical (and I think there is such a higher degree) that will be found to be the quality the period between whose cause and effect will be the longest—and for the most part so long that the rising of the star

thereof may be seen, but not the setting. The causes, for the most part, operate in this life, and the effects, for the most part, are delayed until the life which is to come. So that the highest class of effects which we seek, we seek patiently all through this world; but we never see more than intimations of the fulfillment that is to come ripely, richly, after we enter a better clime.

Here, then, is a brief delineation of this spiritual law of growth and labor. I will make some applications of it.

1. In a new religious life, all reformatations which are physical in their nature should be speedy. A great many persons, because they hear men declaring, in describing Christian influence, that growth in grace is a gradual process, say, "Well, it is. Lying and stealing and drunkenness are to be gradually put down. Although I am a Christian, I admit that I do steal a little yet; but then, my minister tells me that progress in the new life is slow; that there is a great journey between the cause and the effect." But we ought not to reason thus. Reformation has relation to the lowest sphere in which a man acts—to animal, bodily things; to all those things which relate to the flesh. In these things there is but a short space between cause and effect, and all reformatations that involve the body, or the bodily appetites, are to be immediately wrought. Evils in this sphere are to be cured at once. Absolute and total discontinuance is the law for the flesh. There is to be no wide space here between the beginning and the ending. Where the nature of the quality is of the earth earthy, where it is a reformation of morals, the effects produced are to be immediate, instantaneous; results are to be arrived at and reached without delay. Not that the tendency to evil will be obliterated at once, but the yielding to that tendency must not be continued. "Let him that stole, steal no more"—not once—not a single time. Let him that lied, lie no more. Let him that drank, drink no more. Let him that lusted, lust no more. Whatever may be the heaving of the ground as with eternal volcanic forces, let there be no eruptions—no disclosures. A man who begins a Christian life must recollect that, so far as the body is concerned, the law is, that there is but a very short space between cause and effect in the lower elements of it.

2. But the strictly religious elements go on. These are the elements of negation—those which involve leaving off and not doing. The moment you enter upon the sphere of the higher elements of religious experience, which is the sphere of change or development, the results cannot be immediate. The term between cause and effect will vary in duration with the peculiar advantages which different persons have; with the peculiar susceptibilities of different persons; with the intensity of inspiration which is brought to bear upon them, and

under which they are called to act; yet growth in grace is, in the nature of things, a gradual growth. Every single step upward implies and requires the harmonization of all the elements below in a man's nature, and in his surroundings; and that often is comprehensive and very difficult. Not only is all growth in grace gradual which implies development of the higher nature, but you must make up your mind that you will oftentimes set in operation courses which will finally fulfill themselves and disclose beneficial effects. You will set them in operation; and then you will have to wait a great while before you come to the result. And you are not to be discouraged because in laboring for spiritual qualities you do not find them as soon as you could wish.

You say to yourself, "When I began a Christian life, I seemed to grow very fast. It seemed to me that every day I could see some improvement. But I have gone on four or five years, and it seems to me that I have come to a stop. I do not see that I make any improvement at all, now." Well, you do not recognize the fact that when you began, the steps which you had to make were for the most part physical steps, and that the law of disclosure in the physical realm is rapid; and that when you have passed from that realm and come to the higher elements in the realm of larger Christian development, you have come into a sphere where the law is, that there must be a wider space between cause and effect; that there is more time required to ripen the fruit; that a longer summer is necessary for the various stages of development?

And so a man ought not to be discouraged. I do not mean that a man in his dissipation may not pervert this truth; but those who are conscientious and earnest about a Christian life, need not be discouraged because they do not get along as fast as they did in the beginning, provided the qualities which they are attempting to take on are the higher qualities. For these qualities require long drill; and he who attains to them must go through a great deal of practice. A man cannot say to his temper what he can say to his body. A shrew, being converted, can hold her hand so as not to beat the child. And a little later she can control her tongue, so as not to scold the servant, perhaps. And by-and-by she can manage her temper; but that takes much longer. And at last she develops a spontaneous emotion of kindness where before there was temper; and that takes longer yet. But still, there is a regular progress all the way up. And although there seems to be but little progress made, many persons actually cover a sphere so much wider, and there is so much contained in the little which they do, that they really in the sight of God, are lifted far higher than they are in their own sight, because they are always looking to see physical re-

sults—results that the eye can measure, or that the outward senses can recognize, instead of the hidden elements of moral excellence.

Many of the experiences of human life—its sorrows, its aspirations, its self-denials, its severe tasks—are ripening elements in us that will not appear in any individuality and distinctness at first, or until late in life. Many persons go under the cloud, and think that they shall come out all right on the other side. As a man, going into a bath, soiled and heated, comes out from the reflux wave cleansed and cool; so men think they shall go through troubles and trials, which are God's great baths for the soul, and that they shall come out speedily on the other side, and that they shall recognize that they have been improved. But where God is dealing with our higher nature, we are assured by the Apostle Paul, he is *dealing with us as with sons*. "Now are we the sons of God," says the Apostle John. And if we are the sons of God, Paul declares, reasoning on this very same theme, God will deal with us by chastisements. And he tells us that our faith is not to fail because, when we have taken such and such steps, and fulfilled the will of God, the answer does not come. We have need of patience, after we have done the will of God, before we reach the results. God is dealing with men by difficulties, by tasks, by bereavements, by sorrows, by trials, to prove the higher part of their nature.

Give me, now, a bit of wax, and see how soon I will take it in my hand and mould it into any form that I want. Give me a bit of alabaster, and I cannot work that as I can the wax, because it is harder. Give me a bit of marble and that must be cut more slowly. But give me a diamond, rough and rude, and tell me to cut the faces on that, by which it shall reflect all the rays of light and show its hidden powers of beauty, and it is a long task. Yet though it is a long task to cut a diamond, when it is once cut it is worth all the labor that it has cost. Wax is quickly done, but it is of very little use after it is done. A diamond, on the other hand, is long in doing, and once done it lasts forever.

Now, the lower developments that men gain in this world—industry and frugality and skill of hand—are gained comparatively soon, and they are comparatively in the lower range; but those higher elements, where men really touch God, and where their morality begins to blossom, and where they begin to find the first intimations of their own true manhood, and where they begin to know the life that is to have no death, and no intermediate sleep, but is to flame and glow in the presence of God—those elements God works out slowly. They come under a law which requires a long period of time for their development.

We are not, therefore, to suppose that God is angry with us be-

cause we have blow upon blow, and grinding upon grinding, and stroke upon stroke, day after day. He *deals with us as with sons*.

How little we know about this! How little we know what is being done to us! How little we know concerning ourselves at any rate! How one day it is all clear inside! and how the next day it is like a stormy sky outside, all clouds, all doubts, all uncertainty. "Now," says the apostle, "are we the sons of God"—he was sure of that—"and it doth not yet appear what we shall be." We do not know what *being the sons of God* means. We do not know how that is going to open up; we do not know what the disclosures are going to be; we do not know the glory, the beauty, the joy, the fullness and the power of it. It is station, rank, dignity, connection; but we do not know what any of those things are. We only know that when we see Him as He is, we shall be satisfied. It will be enough. We do not know what God is bringing us to. We do not understand the pattern and shape in which we are being fashioned. All we know is, that God is bringing us through trouble, and, if we bear it bravely and patiently, we know that He is dealing with us as with sons, and that we are going on to the mysterious grandeur and character of divinity. We know that we were born out of the dust; and that we are rearing an imperfect manhood; and that we are carrying it on through the economy of grace and providence in this world; and that at last death shall cut us away from the stalk where we have ripened the seed and the cluster; and that we shall go on, freed from the passions and the animal economy, and from that which becomes in the higher state a limitation and obstruction of the spiritual nature. But we know very little of all that. There is a great part of God's providence that must always be mysterious to us—for that is the term by which we speak of ignorance.

In laboring for others, therefore, we ought to bear in mind this principle, that perpetually we are to carry along together both the physical and the moral development of the world; and that he who lays out his work so as to see the result as he goes along, must, of necessity, be a law worker. Nobody sees the results of what he is doing unless he is working very low down. He that sees at the end of the day all that he has done during the day, has done very little. He that is a true worker is always throwing effects over beyond himself to which he will not come for months, or for years, it may be. A man who plants lettuce may plant it to-day, and, if it be rainy and warm, he may perhaps to-morrow see that it has sprouted; and he may in two or three weeks eat it. But it is only lettuce. A man who plants acorns does not run out the next morning to see what they have done. He does not expect to see any signs of their growth until

weeks and months have passed. It is not until they have lain under ground all winter long, and been mellowed by the frosts, that they begin to sprout. And if the next summer they grow six inches high they do well. And after twenty years they will not be much higher than your head. And after fifty years they will only be small trees. But after a hundred years have gone by, they will be fit for ships, and will stand for centuries. It takes time for oak trees to grow; but it does not take very much time for mushrooms to grow. And yet, there are many who measure what they are doing by what they can report. They go out with garrulity in the morning, and come back with statistics at night. You can tell exactly where such folks work, and how they work. But he who has faith and insight, and on whom the power of God rests, and who is working, not for the low and material, but for the spiritual and everlasting, very soon finds out that he puts forth an amount of strength altogether disproportioned to the results which he beholds. There is a desire, there is a thought, there is a will-power, there is a labor, that has no sort of return in proportion to what it has done; and he grows discouraged, and thinks he has thrown his efforts away. But no, he is working in directions which, according to the everlasting law of God, require time. And he is a true worker who, after he has done the will of God, has patience till he receives the promised reward—the legitimate effect.

This comes home to parents. There are parents who say, "How much I have labored with that child! and with what discouraging results! There are my neighbors—they have no trouble at all with their children; but my children, it seems to me, are bound to the gallows or the jail." Now, you take a child that is knit from single threads; take a child that has no particular force, and that is reasonably well balanced, and it is not hard to bring him up; for a little effort here and there is sufficient to turn him. A man can put his hand at the spout of a watering-pot and turn the stream here, or there, or anywhere; but let a man turn Niagara with his hand if he can.

Here is a child that has intensity in him. He has big basilar, big intermediate, and coronal forces; and all these forces are undeveloped; and the parent does not understand the child. He is like one that is throwing missiles over into a garden whose walls are so high that he cannot see what they hit. The instruction that the parent throws into the child sometimes has the desired effect, and sometimes does not. And after a few years it does seem to the parent as though he ever could do anything with the child, he is so wayward and inconstant. He is not a Sunday-school boy at all. He is not fit to have his life written and put into a library. But he is just as nimble as a grasshopper. He runs and jumps first, and then considers where he lands.

He fills the house full of misrule and disturbance. And the most amusing thing of the whole is, to see the mother moaning and grieving and worrying about the child. The child would do very well if the mother would let it alone. Let her wait. It takes a great while to unfold a nature, if it be a large nature. Have patience. Believe and understand that the lower things can be speedily done; but that the intermediate affections require a long time for their development; and that the higher moral nature requires a still longer time. Have faith in God. Work, work, and wait! Do not remit any work; but the worry—remit that.

And in laboring for classes, and individuals belonging to classes, in parishes and communities, we are to remember that while we can do a great deal, the results of which will appear at once, yet there is a great deal that we can do without seeing any immediate results. We can get up schools, and build exterior churches, and organize benevolent societies, and do a thousand other physical things, and measure the progress of our work as we go along; but the moment we attempt to take a whole community, with their mixed dispositions, and peculiar educations, and in the midst of all the diverse influences that are playing upon them, for one, and against another, and lift them up to a higher level, we find, especially if they have been abused, maltreated and wrongly educated, that they are knotted and tied up in different ways.

A man may think that if he lives to the age of Methuselah, and labors for the reformation of the community in which he lives, he ought to see it thoroughly changed. If he thoroughly changes the community in which he lives, even by living to so great an age as that, he does a quick work. Pyramids may be built and forgotten before you can build up a community into the higher forms of spiritual wisdom and purity. Only once or twice in the whole history of the world have there been conjunctions even in which single sections lived in such a way as to rise to a high degree of moral and spiritual perfection. And men who labor for the elevation of the masses are apt to become discouraged. They sow seed, and then look for the result, and do not see the fruit which they expected. They sow expecting to reap angels, and look, and do not see them. And then they are discouraged. They think that the Lord has not called them, and that it is of no use for them to work.

Ye have need of patience, that after ye have done the will of God, ye might receive the reward; and the better your work is, the more surely will it bring forth fruit.

Do not take what I have been saying, for your comfort, old lazy hunks, stupid, indolent waiter on God, who do nothing, and say that

you are waiting for the final results. Not for you am I preaching this discourse. But all ye that labor; all ye that have soul-throes; all ye that tarry at prayer for those whom you love; all ye that have laid on you the burden of the Lord, and go, as Paul did, in travail until men are born again in Christ, take this comfort to yourselves, that the work which you are doing is a work which cannot in the nature of things be done in a hurry. And when you die you will find that your work will follow you. That which you have begun will not be completed for generations. If I have been a good workman, my work will go on fulfilling itself, and my part of it will not be completed in a hundred years. And if I stand in heaven, in the infinite love and mercy of my Saviour, I shall see coming up, in long sequence, the results of things which I began—the fruits of the seeds which I sowed. Their blossoms shall be sweet and fragrant centuries hereafter in the heavenly land. He who has faith to work for the invisible, shall, when he draws near to the other life, and more and more as he comes into the influence of that higher sphere (for, as we work, if we do nothing else, we reproduce in ourselves, more or less, the very qualities which we are seeking to infix in others) gain an insight into, a perception of, this blessed truth.

And so, hard-working brethren—ye that have borne the burden and heat of the day—when the word comes, “Cast aside, now, your workmen’s garments, change your implements, come up hither,” you will have been prepared, by working, to do better work. And in the higher sphere, when you rise and come into the presence of God, and see what manhood means, all your discouragements will pass away.

I think there will be some laughing in heaven. Unless there is, there is no use of laughing. I think men will laugh when they look back and see how many things that they thought were troubles, were not troubles. I think men will laugh when they look back and see what things seemed to them cares and burdens. I think men will laugh when they look back and see what things scared them.

I remember, once, when I was threading a Western forest, that as, at twilight, I came toward a little opening, I saw a man lurking on the edge of the forest, with a rifle drawn at me. Although I was a really brave man, my blood ran cold. There I was, sitting up on the horse, a fair mark for a man that was standing and taking deadly aim at me; and I was at a great disadvantage. I did not laugh, for I had not got over my shock, when I came up to the spot and found, instead of a man with a rifle, only a tree with a branch pointing toward me; but afterwards I laughed, to think what I had been so frightened at, and what a shock it sent through me.

When men get to heaven, and find what many of those things were which stood aiming at them in this life; when they find what sort

of make-believe dangers those were which threatened them, I think they will laugh. There will be a revelation and a revolution there, when we shall no longer see men as trees walking, but when we shall be as God, and see him as he is—not through a glass, darkly, but face to face. How then, will all things be changed! And we shall look back on the vision of life, and all its fantastic imaginings, with wonder and gladness—with sorrow for ourselves, but with joy and gratitude to God, who brought us through the dangers of the way, and finally saved us.

Brethren, be patient. Do the will of God, aim high, work hard; and then have patience. By-and-by the reward will come. Wait. If you have to wait till you get it in heaven, it will be there. No man shall do anything in this world and lose his reward. First or last it shall come to harvest.

PRAYER BEFORE THE SERMON.

We acknowledge thee to be our God, O thou most High! Our Father and our God, thou hast redeemed us from sin, and art redeeming us from the love of it. Thou hast awakened in us a new life which is reaching up toward thine; and we are becoming new creatures in Christ Jesus. And though the work be long we discern not its progress, nor its symmetry, nor its harmony, nor its fruit, but only its promise. And we wait with patience to discern by-and-by, and in a fairer clime, what that seed shall bring forth which thou hast planted in our hearts. Yet, on the way we rejoice. We discern enough to fill us with hope. We reach forward, content and patient, believing that thou wilt reveal, in thine own time, the fullness of thy work, and that in heaven it shall appear what we shall be, though not here. Now we see through a glass, darkly. Then we shall see face to face. It is mysterious here. We are ignorant, and thou hast not taught us. We know not the meaning of much that happens. Our own sufferings fill us with surprise; and we do not know how to direct them so that they shall be profitable to us. And we find ourselves striving, often vainly, with elements that have not sprung from our will. We meet strange providences. We behold, as it were, mighty influences at work, and crossing our path—sometimes dark, and sometimes light; and we are afraid of them. And we are as little children set adrift upon a sea whose currents they do not understand, and cannot control, and swept hither and thither, not according to their wish, but according to the will of the immediate influences round about them. And yet, there is a guiding Hand. There is an Eye that slumbers not, nor sleeps. And though on the sea of life we are drifted, so far as we are concerned, by irresistible influences, all things are possible to thee, and thou art guiding us, and thou art overcoming the evil tendencies for us, and shaping us, and all our voyage to the final estate of blessedness.

We desire, O Lord our God, to trust thee. We desire not to judge thee by our lower reason, which cannot reach up unto thine. We see the ends of thy ways, as if they were let down to us; and looking up we behold but the lower link of the chain. Above, up to thine hand, is all hidden.

We rejoice that thou art supreme, and that in thee is our hope. Because

thou livest, we shall live also. And in this hope we are patient in tribulation, and we bear our labor, and endure our care, and go on, waiting contentedly until the word shall come, and we shall be permitted to go home. Grant that we may have this saving sense of thy presence with us all the way. May we have this fruition. If we cannot come to feel a perfect manhood in Christ Jesus toward which we are tending, may we at least have the shadow of that manhood resting upon us. May we discern thee every day, and always, and rejoice in thee when we cannot rejoice in ourselves. Bless us in our service to-day together; in our fellowship one with another; in our affections. Sanctify our joys at home. Sanctify to us all our experiences. May we bear whatever thou in thy providence seest fit to put upon us, with equanimity and with patience. And grant that we may go on thus to the end of life, proving ourselves indeed thy children.

Bless all congregations that are assembled to-day. May thy servants who preach the Gospel be clothed with power from on high, and be enabled to preach with sincerity and with truth.

We pray that thou will grant that the truth may be spread abroad throughout our land, and throughout the world. When shall the day come when slavery shall cease everywhere! When shall the day come when ignorance and superstition and irreligion shall pass away? Hasten the day when men shall be cruel to men no longer; when wars shall no longer desolate; when all the earth shall be ripened into true holiness.

And to thy name shall be the praise, Father, Son and Spirit. *Amen.*

PRAYER AFTER THE SERMON.

Our Father, we pray that thou wilt bless the word spoken; and grant that we may have courage to go on again for ourselves, in our own dispositions; in our households, for our children; in our schools and classes, for those committed to our charge; in the world at large. May we not doubt nor measure dangers or successes by the lower rules of life. May we live by faith. May we have thy higher and nobler judgment. Being near thee, may we borrow something of thy wisdom, to illuminate the doubtful path of experience, until the shadows depart, and thou dost become our Teacher in the heavenly land; where we will praise thee, Father. Son and Spirit. *Amen.*

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